Acknowledgments

My gratitude goes to Dr. `Atuf Yasin for spending some of his time in revising this booklet, may Allah reward him in the best way.
My gratitude goes also to his excellency Sheikh Beih Ibn As-Salik, the chief of the Shar'i (religious) Jurisdiction in Al-`Ain for revising and introducing this booklet.

CONTENTS

Foreword

IN THE NAME OF ALLAH
THE COMPASSIONATE THE MERCIFUL

Praise be to Allah. I thank Him, seek His Guidance and his Forgiveness. Peace and blessings be upon the one who communicated the Message, fulfilled the trust, and did not leave an excuse for anyone and upon whom it was sent,

> *"This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches."*
>
> (A1-An`am: 19)

I have read the message of his excellency, Sheikh Abdel-Rahman Al-Sungiri the preacher in the Ministry of endowment, United Arab Emirates, and the guide in the House of His highness, Sheikh Zayed Bin Sultan Al Nahyan for the patronage of new Muslims, which is entitled (A Message to the One Who Asked, *"Where is God?"*

Consequently, my own faith and conviction were increased through these rational and tangible proofs. They permeated through sound mind, without argument and only opponent is convinced to the point where they are unable to argue. This message is enhanced with irrefutable rational and decisive textual proofs. So, where is the way for the atheists after all ways are blocked before them. The atheists used to imagine fallacious arguments to cast doubt upon simple-minded people. Theirs is a short time, after being challenged with the clearest rational proofs through debate, that they are become like floating-dust, scattered about,

> *"Like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until he comes up to it, he finds it to be nothing."*
>
> (An-Nur: 39)

Once a Bedouin was asked: how did you know Allah'? He replied, dung leads to a camel, footsteps lead to a walker heavens with constellations, earth with tracks do not all of these lead to the Omniscient, the Well-Acquainted. Truly, this universe is nothing but an expression of rational proof of the existence of its Maker, Who created it in the highest perfection. Allah the Almighty said in His Book,

> *"He Who created the seven heavens one above another: no want of proportion wilt thou see in the creation of the Most Gracious. Again turn thy vision a second time: (thy) vision will come back to thee dull*

and discomfited, in a state worn out."

(Al-Mulk: 3-4)

The scientists of weather tried to predict the rainfall in a particular place, but they failed! why? Because Allah the Almighty did not will for the rain to fall and to Allah is the decree. Allah the Almighty said in His Book,

> *"Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? –then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleased and He turns it away from whom He pleased."*
>
> (An-Nur: 43)

Yes, Allah gives the rain to whom He pleases and turns it away from whom He pleases. So, the will of others has nothing to do with Allah. Their attempts failed because Allah did not will this matter to happen, and this is the root of all causes, if could we only grasp it.

Belief in the Unseen is the striking feature of the true believer. Allah the Almighty praised those who believe in the Unseen in more than one verse.

As for those who believe only in what they see or feel by their senses we say to them, the senses may be deluded by magic or disease or any other reason. So, their realization will be false, as the man said: 'The eye may deny the light of the sun due to ophthalmia, the mouth may deny the taste of the food due to illness.' Therefore, we can ask, "Are all creatures realized by senses? How can we sense electricity, air, pains, and gravity except through their influence?" All these answers are made clear by the author of this message, may Allah reward him in the best way.

We ask Allah to grant success for all people to believe in what the messengers were sent down according to the will of Allah, He suffices us and He is the best One to protect.

Beih Ibn As-Salik
11/8/1987
Al-Ein.

PREFACE

IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

Praise be to Allah and peace and blessings be upon the Messenger of Allah, his people, his Companions and his followers.

This book is the answer to a question raised by a skeptical youth who delved into the ocean of some books in his summer holiday and his *Aqeeda* was affected. His mind, in turn, became blurred and he was unable to differentiate between right and wrong or between truth and falsehood. Thereupon he asked me "where is God and who created 'Him'?" The answer came from the pulpit of the mosque of Shabkhun (Musil-Iraq) through delivering four sermons (*Khutba*) which received the approbation of the majority of those who listened to them. Some of them have suggested that they should be compiled and printed in the form of a message to introduce it to those who did not have the opportunity to hear them. With the help of Allah, this have been done. The first edition was printed in Musil. The second in Baghdad, the third in Lahore. It was translated into Kurdish, and will be translated into Urdu, Bulgarian and other languages. This fourth edition is revised and includes some additions. I hope that Allah allows it to be of benefit for all people and make it purely for His sake, He is Ever-Hearing, Ever-Answerer.

I hope also from our readers to guide me to the right, and may Allah have mercy on whose who guide me to my faults.

Abdul-Rahman As-Sungiri
11/8/1987
Al-Ein.

THE BASICS OF CREED

In the very beginning we highlight some basics of Islamic creed which are quoted from the book of *Al-Iman (Faith)* by Sheikh Abdel Majeed Al-Zindani. The remaining are quoted from the book of *Ta`rif`Aam Bideed Al-Islam (Introduction to Islam)* by Sheikh Ali Tantawi, may Allah make him live long. We supplicate to Allah to make us benefit from this knowledge, He is the Ever-Hearing, the Answerer.

Scientific Proofs of Believing in Allah the Almighty
The Rational Bases

1- Nonexistence Creates Nothing

If we contemplate the creatures which are born everyday whether humans, animals or plants and think of what is happening in the universe where wind, rain, night or day and look at what happening in every time of orderly movements of the sun, moon, stars or plants, the mind will surely admit that all things are not created haphazardly, but by the Creator, the Existent (Dignified be He). Allah the Almighty said:

"Were they created of nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, they have no firm belief".

(At-Tur: 35-36)

2- Thinking of the Created Elaborates on some Characteristics of the Creator

The components of the created indicates the capability or the characteristics of the maker. In other words, unless the maker has certain abilities or characteristics, which can enable him to do things, the created object will be void of anything which is indicative of its maker. For example, if you see a door, which is perfectly made from wood, you will realize that the maker has a wood, is able to systemically cut it, is able to make this wood smooth, has pins with which he can fasten the parts of the door, and he has experience in manufacturing doors. By the same token, if we see a straight hole in the door (keyhole), this indicates that the maker has the ability to accurately drill and make the keyhole for the door. Therefore, thinking about the manufactured thing will lead us to realizing the skills of the manufacturer and thinking in the creatures will lead us to know the traits of the Creator. Allah the Almighty said:

"Verily in the heavens and the earth, are Signs for those who believe. And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured faith. And in the alteration of night and day, and the fact that Allah sends down Sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds, are Signs for those that are wise. Such are the Signs of Allah, which We rehearse to thee in truth: then in what exposition will they believe after Allah and His Signs".

(Al-Jathiya: 3-6)

If we ponder and think about the creatures, the signs of Allah will lead us to some of Allah's Attributes. Allah the Almighty said:

"Say: Behold all that is in the heavens and on earth…"

(Yunus: 101)

And Allah the Almighty also said:
"*Do they see nothing in the kingdom of the heavens and the earth and all that Allah hath created? (Do they not see) that it may well be that their term is nigh drawing to an end? In what message after this will they then believe?".*
(Al-A'raf: 185)

3- The Owner of Nothing Gives Nothing

Money cannot be asked from the one who has no money and knowledge cannot be sought from the ignorant, for the one who is void of something cannot give it to others. Through thinking about the creatures of Allah, the signs lead us to the Attributes of the Creator; Exalted and Dignified be He. And if we know the attributes, we will know the Described. Those who claim that nature created them, come into conflict with what the mind and the truth have admitted. That is because the universe bears witness that its Creator is the All-Wise, Full of knowledge, well-Aware, the One Who guides, the One Who has no partner. The stone-deaf and solid nature has neither knowledge, nor wisdom, nor life, nor mercy, nor will; how they did then think in that way and the one who is void of something cannot give it to others.

What Is Nature

Nature consists of various kinds of creatures along with their characteristics. The idolaters worshipped some parts of the nature such as sun, moon, stars, fire, stones, and the humans. The neo-idolaters (naturalists) imagine that the previous idols (nature) has created them, although nature has no mind and they have, it has no knowledge and they have, has no experience and they have, and has no will and they have. Didn't they know that the one who is void of something cannot give it to others. Allah the Almighty said:

"O men! Here is a parable set forth! Listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose And if the fly should snatch away anything from them, they would have no power to realize it from the fly. Feeble are those who petition and those whom they petition! They do not have right estimate of Allah, for Allah is Powerful and Mighty".
(Al-Hajj: 73-74)

The Basics of Belief[1]

1- What I realize through my senses I cannot doubt its existence

This is a rational spontaneous intuition which is taken for granted, but what is

[1] See the honorable scholar Ali Tantawi, Introduction to Islam

witnessed is that when one walks, at midday, in the desert and sees a pond of water at a remote distance, but when he reaches it, he will discover that is a dust because what he saw was a mirage. By the same token, when one puts the straight pen in a cup of water, he will see it as if it is broken, but really it is not. If someone was at an evening party in which people talked about Jinn and ghosts, on his way home, because the road was dark and empty and if he was scared and had an active imagination, he may have thought he saw a Jinn or a ghost, but in fact it was nothing other than his imagination. The magicians and tricksters display strange things which we see, but they have no reality. Therefore, the senses can make mistakes and be deceived, they can imagine or their owner can imagine, but is this a reasonable cause to doubt the existence of what one realizes?

No, because if I doubt what I hear, see, or realizes, my reality will be confused with my imagination and I will be like an insane person.

Here, there is another prerequisite to attain the knowledge edge (conviction) that what I realize is existed i.e. the mind should not decree according to the previous experiment and consider it as a basis of conviction. What I felt (realized) in the beginning was an imagination or an illusion of the sense. In the first case, the mind was deluded, it thought the mirage to be water, the pen was still straight although it seemed as if it was broken. The matters in which the senses were mistaken or deluded were definite and well known. This does not invalidate or affect the rule. Amongst these things are the magic done by the magicians of Pharaoh and what is done by magicians in circus nowadays.

The Basics of Creed

There are many things which we do not see or realize, but we have the conviction that they exist as if they were things which we could see and realize. We believe that there are countries called India and Brazil although we have never visited or seen them before. We believe that Alexander the Great had conquered Persia and that Walid Ibn Abd Al-Malik had built the Umayyad Mosque, although we did not participate in the wars of Alexander nor did we witness the building of Umayyad Mosque. If every one of us contemplates in himself, he will discover that his belief in things which he has not seen are more than what he has seen of kingdoms, countries and historical events whether they have taken place in the past or take place in the present. Why did he believe in the existence of all these things although he did not realize them with his senses? Man believes in the existence of these things because they were transferred to him through the ages, generations, via communication, and what he has learnt according to the agreement among people and according to the principle of habit. So, he believes these reported events because it is impossible to belie them after the people had agreed on their authenticity.

Therefore, the second rule is as follows, conviction can be attained through realization and observation, it can be also attained from the report of the ones whom we think are truthful. The truthful people is believed by others.

3- What is the extent of knowledge that can be attained by the senses? Can senses realize every created thing?. Infact the likeness of the self and the senses with the creatures is similar to that of a man who is imprisoned by the ruler in the tower of a castle and blocked all ways before him except by some splits in the wall of the tower. Through these splits the man can look at the river in the east, at the mountain in the west, at the palace in the north, or at the playground in the south.

   In fact the imprisoned person is the "Self" and the castle is the "body" and the splits are the restricted senses. Thus, by the sense of sight the man can look at the kingdom of figures and colors, by the sense of hearing can look down the kingdom of sound, by the sense of taste he can look at the kingdom of foods, drinks and tastes, by the sense of smell he can get into the kingdom of smells, and by the sense of touch, he can get into the kingdom of bodies and sizes.

   Here, a question arises, can the man, through each of these senses, realize all what this vast world contains?

   When the imprisoned person looks from the split in the direction of the river, he cannot see all the river, but sees only a part of it. By the same token, when the eye looks at the kingdom of the colors, it does not see all of it, but only a part of it.[2]

4- The Stain of Atheism

In one of his books, a scholar from Al-Azhar said "Today, there is, among our youths, a stain of atheism, or a stain of existentialism or whatever you want to call it. "In other pages of his book, he disgressed saying. "This stain has no relations with heavenly revealed religions or good manners. It turns its followers disbelievers and profligates. They neither know the rights of their countries nor those of Allah. This stain is a foreign commodity which the enemies exported to us from outside our countries. But if these people cry, it will be in vain and if they blow, it will be in ashes. The believers abort the tricks of these people and Allah will never guide the snare of the false ones.

5- Necessity of Believing in Allah the Almighty

Belief in Allah is a rational, emotional, psychological, social, political and linguistic necessity. You may wonder why it is also a linguistic necessity and you have the right in doing so.

---

[2] These bases are quoted from the book of Sheikh Ali Tantawi, Introduction to Islam. They are eight bases and we chose the first, second, third and sixth. Whoever wants more details, should return to the previous source.

Here, we come to the language and ask, which of them come first meanings or words? Or do the words come first then meanings?

It is taken for granted that unless the meaning is very clear in our minds, it is impossible to create the word. In other words, if the meaning is not clear in the mind, we will find no word for it in the language. Therefore, if the meaning precedes the word what can we say concerning the modern meanings which were not existent before that such as for example the terminology of new inventions.

The linguistic assemblies state that we should create a word for this new term because it is a modern thing such as radio, TV, missile, refrigerator, spaceship, and helicopter etc. These names accrued from a precedent and particular meanings for them in the mind.

In the light of what is mentioned above, it is impossible that the concept of 'divinity' is a non-existent concept which has no words. If it is believed what non-existent things cannot reach the degree of having words and if the words cannot precede the meanings, then the spread of such words in the language, culture and civilization of the people is considered to be a clear-cut proof on their existence. On the top of these concepts comes the concept of divinity.

Thus, we can deduce that the meaning of belief in the existence of Allah precede the language and the words. Its existence in the human languages, in the anthropological studies, and through history, is a decisive proof that his meaning has an existence in the human thought however numerous its names, forms, or patterns.

If one contemplates this question, he will find that there is a harmony and cohesion in the essence of the words to such an extent that they have no contradiction altogether. For example, the word of 'disbelief' (kufr) may connote the meaning of 'belief' (Iman), for the word Kufr, in essence, means covering. So, the word indicates that there was something existent then it was covered. In other words, covering is something temporary in respect of the existent thing. For this reason, the scholars interpreted the phrase 'they have disbelieved' (Kafaru) in the glorious Ayah that it is a condition for something which was existent. In the light of the previous mentioned, we can say that disbelief is something temporary to the belief[3]

6- The State of Atheists in Adversity

When a catastrophe befalls people, whether believers, disbelievers, priests,

[3] See Sheikh Muhammed Mutwali As-Sha'rawi, Islamic Lectures

profligates, they become unable to stand or bear it and they do not seek protection or refuge from any of these creatures. Rather, they resort to Unseen Power beyond these creatures. They do not see such power, but feel it through their souls and hearts. Each nerve of theirs realizes the existence of this Power, Mighty and Glory, even if they do not openly or frankly express this. This particularly happens to the patients when their pains intensify and medicine becomes of no avail. They all return to their Lord and hasten to His worship. Did you ask yourself, why such cases and others similar to it happen? Why do we find everyone who is overcome by adversities, trials or catastrophes return to Allah? We may remember the days of the World War II and World War I also, why did people return to religeon and resort to Allah, even presidents and leaders led the prayer in the temples and called the soldiers to pray and stirred up the incentives of faith and belief into the souls.

I have read an article in (Al-Mukhtar, Reader's Digest) concerning the story of a soldier who was a member of the paratroopers unit during World War II. At this time, parachutes were something new and very strange. This soldier narrated his story saying, "He was brought up in a house in which there was no one who prayed or remembered Allah. He studied in secularist schools and led a life like that of the animals, i.e., he lived to satisfy his lusts. But when he descended down for the first time and saw himself swinging in the space and before the parachute was open, he found himself saying, O Allah, O Lord and he earnestly invoked his Lord and wondered from where this belief descended upon him. "Moreover, newspapers reported that, the daughter of Joseph Stalin recently published their notes and in them she mentioned how she returned to religeon after she was brought up under the umbrella of atheism. She herself wondered how this happened? In fact, there is no wonder in this, because belief is something rested in every soul. It is an instinctive desire which is implanted in the depths of the pure human-soul such as the instinct hunger, thirst and sex. The human being is a religious animal who cannot escape the inclinations of this instincts which is continuously seeking faith.[4]

This pure instinct may be covered by the lusts, fog of desires, demands and materialistic requirements. But when fears, adversities and dangers shake the soul, this instinct, throws off whatever is covering it and will appear in its pristine form. For this reason, "the disbeliever" was called "coverer" as we previously mentioned. In the Dictionary of Lisan Al-Arab (The Arabic Language), the word "disbeliever" means "the one who covers something with another". It is odd to find support for this meaning in two statements which are distant in time, place, circumstance and aim, but they are very close in meaning. The first is for a well known virtuous worshiper Rabi'ah Al-Adawiyyah, and the second is for a well known atheist French writer Anatoul France. In displaying his atheism and

[4] See Ali Tantawi, Introduction to Islam

disbelief, he says, "The man believes when he discovers that, through chemical analysis of his urine, he suffers from the disease of diabetes in the time where anthouline was not known. "Once Rabi'ah Al-Adawiyyah said, "Such person bring a thousand proofs about the existence of Allah. She laughed and said, "One proof is enough" she was asked, what is it? She replied, "If you were walking in the desert alone and your foot tripped and you fell in a well from which you are not able to get out. What would you then do? He replied, "I would call, O Allah?" She replied, "This is the Proof". Moreover, it was Stalin who said "There is no god and life is material and the religion is a fly which sucks the blood of the peoples". When the became weak before the horrors and blazing fire of World War II, he ordered the priests to be released from the prisons to supplicate Allah for him to achieve victory. The same thing was done by him due to the serious pains of the disease and the trials of the death.[5]

7- Conflict Between the Truth and Falsehood

Once an atheist came to Imam Shafi'i (may Allah be pleased with him) and said what is your proof that Allah is existent?. Imam Shafi'i replied, "The leaves of mulberry tree have the same taste, color, smell and form, but when silkworm eats from it, it gives silk, when the bee eats from it, it gives honey, when the sheep eats from it, it becomes fat and milk increases in its udder, and when the gazelle eats from it, it nourished itself with and gives musk. So, who made these things of diverse productions and excretions although the food was one and the same, surely, it is Allah.

"So blessed be Allah, the Best to create"

(Al-Mu'minum: 14"

Moreover, a free-thinker argued with Imam Al-Sadiq (may Allah be pleased with him) concerning the existence of Allah the Almighty. The Imam said to him, "Did you sail across the sea before?" He replied "yes". The Imam said "Did you see its horrors?" He replied, "Once the wind blew and it was very strong and terrible. Thereupon, the ships were broken and the sailors were drowned. I hanged myself to some boards, but I lost them afterwards. So, the waves pushed me to the coast. "Imam Ja'far said, Before that you depended on the ships, sailors and the boards to rescue. When you lost all of these tools, you surrendered yourself to the destruction, although you hoped the safety afterwards". The free-thinker replied, I did surely hope it". Ja'far said, "Allah is the One Whom you entreated and hoped in this time. Your heart admitted His existence in the time of adversity, although your tongue denied Him in time of salvation. It is He Who rescued you from drowning. He tells the truth as He said,

"When distress seizes you at sea, those that you

[5] See Abdullah Azzam, Creed and its Effect in Establishing the Generation.

call upon-besides Himself – leave you in the lurch! But when He brings you back safe to land, you turn away (from Him). Most ungrateful is man".

(Al-Isra' 67)

It is also reported that Imam Abu Hanifa, who was a sword against the sector of Al-Dahriyyah who worshipped the time and ascribed death to other factors, such as elderliness and consuming the cells of the body. One day, they assaulted him while he was sitting in the mosque and they wanted to kill him. He was firm and with unswerving belief said to them, give me an answer to one question and do whatever you want after that. They said, ask?. He said, 'what do you say about a man who tells you that I saw a ship across the sea, filled with loads and cargo and clashed with waves and strong winds pushed it across the sea, and in spite of all this, it sailed in a straight manner without a sailor to lead nor a motor to push it. Can this be conceived by the mind?', they said, ' It is inconceivable to imagine this world, with its varying circumstances, changeable activities, vast borders and diverse sides, to be run without a Maker or a Watcher. Consequently, they were astonished and were unable to pronounce any word and replied, 'you are truthful' Then they repented and returned to Islam.

As for Imam Ahmed (may Allah be pleased with him), he said that the process of creation resembles fortified, smooth and unsplitted castle, its appearance resembles the melting silver and its inner resembles pure gold. Then, the walls were broken and a hearing and seeing animal came out from this castle, can this take place without any maker? By castle, Imam Ahmed meant the egg, by animal the child bird, by silver the white color and by gold the egg yolk.

THE LANGUAGE OF ANT

In the chapter of An-Namle, the Glorious Qur'an mentions the following on the tongues of ants,

"One of the ants said: 'O you ants, get into your habitations".

(An-Namle: 18)

Do the ants speak? Who told us that ants speak? Is it conceivable that the ants speak? When the Qura'n was revealed it was beyond the imagination of the mind to say that the ants are speaking. During that time the community of the ants was not known and we did not know that ants do have a language to communicate with each other. Until the twentieth Century, entomology science which has recorded laws, laboratories, scientists and experimental researches.

The ants according to the Qur'an have a communicative language. It is said that this language is pronounced through particular ciphers. The ant is the only sect which buries, like man, its dead (victims) after wars. Sometimes, they hold conferences and have some discussions. The ant is able

to numb animals bigger than it through excreting a particular substance towards the nervous centers of these sects and consequently, they became paralyzed and unable to move. Then, they cut them into small pieces. Before the coming of the winter, the ants store their food. It is impossible that this can be done with such scrutiny in a community without a language. Communication allows for the conduction of all aspects of life. Thus, the Glorious Qura'n told us that ants have a language for communication, hundred years before modern Science even discovered these facts. The ants have a language to communicate and understand each other and have a systematic, cooperative and continually moving community.

How does the small ant sees its way when it goes out from its hole (den)? How does it move? Has it intestines to digest its food? Follow it with your sight when it comes to its strength and starts to carry food which is one or more times its size. When it is unable to carry it, you will see it go back to its den without any deviation from the road and will gather with its people to tell them about this food which unable to carry. Then it would return from its dent leading a long queue of ants to the place of this food and they all will carry it, in turn, like a funeral until they reach to their store. Afterwards, think about how the ants store their food and how they protect it against decay. Before the process of storage, the ant splits grain into two halves because if it is left in this state it will grow. The ant also splits the seed of coriander into four pieces because if it is splitted into halves only, it will still grow. So, contemplate my dear reader who taught it all this and implanted in its instincts these wonderful skill.

In the chapter of An-Namle, Allah the Almighty said addressing the ants,

"Get into your habitations, lest Solomon and his hosts crush you (under their feet) without knowing it".

(An-Namle: 18)

The ants' mounds are highly protected and secured. That is because they go into the depth of the earth and do not build their habitations on the surface. Moreover, they do not depend only on the soil in building their houses. Rather, they chew the innermost parts (kernels, core) of the trees and make out of it a particular paste (soggy mixture) like the cardboard in different geometric forms to bear the high pressure. Then they line the inside of their mounds with it. It is not easy to reach to the mounds of the ants, even if you follow them, because they have many entrances and exits.

Now we come to the domain of the sea, there is a small fish called salmon which stay many years in the sea, then they go back to the exact river in which they were born. Who inspired them to return to their particular birth place? It is Allah, so, 'Blessed be Allah the best to create'.

Through the sea, there are also eels. When this marvelous creature matures, they migrate from different rivers and poles. If they are in Europe, they swim thousand of miles across the ocean until they reach to the remote depths of Bermuda Islands. There, they lay their eggs then die. When the eggs hatch and the young eels come out of it, do they stay in their place? No, they return to the beach from which their mothers came. So, who is it that guides them to this way and implants in their instincts these minute details? It is Allah, so, 'Blessed be Allah the best to create'.

The American Jumper rubs its legs or wings together, as a result, it produces a sound to call its husband. Do you know the distance which the husband walks to respond to its call, it (the husband) hears the sound from half of mile and moves six hundred tons of air. So, who did prepare it with these marvelous capabilities? It is Allah, so, 'Blessed be Allah the best to create'.

8- If Sights Are Blind, Open Universe Will Not Avail

Once an older woman was walking slowly, a Bedouin driving a camel passed by her. She asked him, 'To whom you carry this present'. He replied, 'This is not a present but a guidance'. She asked, 'what is your guidance'. He replied, 'A book on the existence of Allah'. She laughed, so he astonishingly asked her, didn't I tell you the truth, so why do you laugh at me, my mother? She replied, 'O my son, I do not laugh at this book, but I laugh from the one who does not admit the existence of his Lord after witnessing this universe and what it contains from signs but is convinced with what his camel carries (the book). He said to her, 'Didn't you know that when the sights are blind, the open universe should be read (contemplated)'. She said, 'you are truthful'.

9- Three persons argued with a scholar

One of the scholars was in his orchard and did not mix with the people. Three persons, who used to sneeze at him and at those who behave in such manner, heard about him. One of them said, let us go and argue this scholar. The first advanced towards him and said that, you (the scholars) said Allah is existent and accordingly I want to see Allah. The Scholar nodded with them in agreement. The second advanced and said, you said, on the Day of Judgment, the chastisement will be with fire and the Jinn were created from the fire, so how is fire tortured by fire. The third and this indicates that the man is not responsible for his actions and I see that man creates his actions. Consequently, the scholar filled his hand with a dust and threw it at their faces and said to them this is my answer to your questions. Thereupon, they agreed to sue him and they took him to the ruler. The ruler asked him, 'Are they truthful in what they said that you threw the dust at their faces?', He

replied, 'yes'. He said to him, 'Why?' the scholar said, 'Because the first asked me to see his Lord since He is existent, so, say to him to make me see the pain he felt from the dust and I will make him see what he wants. 'The ruler asked the complainer, 'Are you able to make him see the pain?' He replied, 'No' The Scholar said, 'Say to this ignorant person that not all what is existent can be seen. As for the second, he asked me about the torturing of the Jinn with the fire and thought that is impossible to torture the thing with the substance from which it is made. He said to the ruler why did this man feel pains of this dust since he is created from it. And the third asked me about the meaning of predestination and said to me you must admit that the man is forced in his actions and forget that man has the choice of gaining (whether good or bad). If I had no choice in throwing the dust at the face of these persons, why did he sue me?' Here, the ruler said, do not think that you can masterly identify God. He is beyond the creatures' intuition for He is more Glorious to be known except through His creatures and signs.[6]

10- Three persons argued with a scholar

The place of this gathering was Baghdad, the center of radiation of Islamic thought at that time. The reason of that gathering was the arrival of a deputy from outside the country to argue the Muslims scholars concerning Allah (Exalted and Dignified be He). The scholars choose the grand scholar in that time, Sheikh Hamad, the Sheikh of Abu Hanifa (may Allah be pleased with both of them). While the people were awaiting the scholar, Abu Hanifa suddenly appeared and welcomed the attendees and said, our scholar (Hamad) is too respectable to attend such a gathering to discuss such questions. And he chose the youngest of his students, Al-Nu'man Ibn Thabit (Abu Hanifa), to answer your questions. Then he sat in his place with the deputy and immediately he was faced with a barrage of questions:

The deputy*: in what your Lord was born?*
Abu Hanifa*: Allah is existent before dates, times or ages (His existence has no limit).*
The deputy*: we want you to give us examples from our tangible reality?*
Abu Hanifa*: what is before the (number) four?*
The deputy*: Three*
Abu Hanifa*: What is before the three?*
The deputy*: Two.*
Abu Hanifa*: what is before the two?*
The deputy*: one.*
Abu Hanifa*: what is before the one?*
The deputy*: Nothing.*
Abu Hanifa*: If the statistical one has nothing before it, so, what about the Truthful One, Allah. He is Ever-Lasting and His existence has not limit?*
The deputy*: in which direction your Lord is?*

[6] See Al-Hashimi, Al Mufrad Al-Alam Fi Rams Al Qalam

***Abu Hanifa**: If you bring a lamp in a dark place, in which direction the light goes?*
***The deputy**: in all directions.*
***Abu Hanifa**: if this is the case of the artificial light, so what about the Light of the heavens and the earth?*
***The deputy**: Mention something about the identify (self) of your Lord? Is it solid like the steel or liquid like the water or gaseous like smoke and evaporation?*
***Abu Hanifa**: Did you sit beside a person who is in death bed?*
***The deputy**: yes*
***Abu Hanifa:** Did he ever speak with you after he died?*
***The deputy**: certainly not*
***Abu Hanifa**: before the death, he was speaking and was also moving, but after death he became immovable and frozen. Who changed him from one state to another?*
***The deputy**: this is because his soul was taken from his body.*
***Abu Hanifa**: was his soul taken?*
***The deputy**: yes*
***Abu Hanifa**: describe this soul for me. Is it solid like steel or liquid like the water or gaseous like smoke and evaporation?*
***The deputy**: we do not know anything about it.*
***Abu Hanifa**: if the soul which is created cannot be described, do you want me to describe the Divine Identity for you?*
***The deputy**: in which place does your Lord exist?*
***Abu Hanifa**: if you bring a vessel filled with a fresh milk, does this milk contain butter?*
***The deputy**: yes*
***Abu Hanifa**: in which place the butter is in the milk?*
***The deputy**: it has no particular place, but it is spread in all the milk.*
***Abu Hanifa:** if the created thing, the butter, has not a particular place, do you want to make the Divine Identity to be restricted to one place? This is an astonishing thing.*
***The deputy**: if things are destined before the creation of the Universe, then what is the position of your Lord?*
***Abu Hanifa**: He decrees certain things. He raised some people and put down others.*
***The deputy**: if entering the Paradise has no beginning, how there is no end for it, namely, its people are doomed forever.*
***Abu Hanifa**: Statistical numbers have neither beginning nor end*
***The deputy**: how will we eat in Paradise, and neither urinate nor excrete?*
***Abu Hanifa**: you, every creature and me stayed in our mother's womb nine months. We were nourished from the blood of our mothers but did not urinate nor excrete.*
***The deputy**: how it is possible that the bounties of the Paradise are increased by eating and spending them and that they have no end nor expiration?*
***Abu Hanifa**: the more the knowledge is taught, the more increasing it will be.*

Once a Bedouin asked Abi Ja'far Muhammad Ibn Ali Ibn Al-Hasain (may Allah be pleased with him), 'Did you see your Lord when you worshipped Him?, 'Abi Ja'far said, 'It is illogical to worship what I do not see.'. The Bedouin, 'How did you see Him?', Abi Ja'far said, ' He cannot be seen with very eyes, but the hearts do that through faith. He cannot be realized by senses, nor does He resemble people. He is known by His signs and marks and He is Just. This is the Lord, there is no God but He. 'The Bedouin said, '*Allah knows best where to place His mission"*[7].

The Atheists and Abu Hanifa Another Time

Once Imam Abu Hanifa was called to a debate with some freethinkers and atheists and there was a time set for this debate.

When the time of the debate was about to start, the freethinkers were in a particular place before an assembly of people. Imam Abu Hanifa was very late from the agreed upon time. The attendees awaited him until they ere unable to stand or bear more and the freethinkers started to boast amongst themselves of their claims of rejecting the existence of Allah (Exalted and Dignified be He). They took from the absence of Imam Abu Hanifa from the agreed time, as a proof of his inability to prove what he claimed.

While the boasting of the atheists was about to reach its climax and the annoyance of the attendees from the late of the Imam was about to reach its peak, Imam Abu Hanifa arrived. He immediately begged the attendees to excuse him, claiming that he was supposed to attend in time, saying 'I was on the opposite bank of the Tigris river and I did not find a boat to bring me across the river. So I was obliged to await more time but I did not find any boat. When I was despondent about finding a boat to transfer me to the opposite bank of the river I was about to return to my house. But from a far distance, I saw some wooden boards coming towards me on their own (without any sailor). When these boards came near me, they began to organize themselves until they form a beautiful boat so I mounted it, crossed the river and came to you.

Therefore, all freethinkers said, do you mock us O Abu Hanifa?! Is it not logical that the wooden boards can come to you on their own as you have descried and form themselves a boat?! He said, this is what you have gathered to argue with me. If you do not accept that the boards can make themselves into a boat, so, how do you claim that this well-knitted and marvelous world, with heaven, earth, Man and animal, created itself and its creation happed haphazardly without a creator?!. Therefore, the freethinkers were unable to pronounce any word or give any proclaim their (return) to Islam at the hands of Abu Hanifa (may Allah be pleased with him).[8]

---

[7] See Al-Suyuti, *Zaher Al-Adab*

[8] Quoted from the book of "*Belief in Allah*" by Muhammed Hasan Al-Humusi, p.21-22

Do We Need Proof about The Existence Of Allah?

Once, a scholar of sacred knowledge was asked, what is the proof for the existence of Allah. 'Allah', the scholar replied. Then, he was asked again, what about the apparatus of mind? 'It is deficient and leads only to something like', he replied.

Ibn Ata' As-Sakandan said, "O Allah! How can they cite what needs You as an evidence for You?! Is there anything more evident than You to be cited as an evidence for You?! When did You cease watching the world that we need an evidence for Your existence?! And how far did you go that now we have to pursue Your traces to find You?! How can He be veiled while He disclosed every-thing?! How can He be veiled while He is evident anywhere?! How can He be veiled while He is the ever Evident and the only One Who has no peer?! How can He be veiled while Lie is nearer to us than anything else?! How can He be veiled while we owe our existence to Him?!

Thus there is no comparison between those who know Allah as a source of evidence or as an end of evidence. The former return the right to its owner, whereas the latter are misled. When did He cease watching the world that we need evidence for His Existence?! How far did He go so that we have to pursue His traces?!

Between Faith and Atheism

Once, an atheist teacher said to his disciples, "only what you see really exists. They answered, 'yes.' You notice the tablet, the pen, the notebook and the chair? All of them are visible and touchable, aren't they?' 'Yes,' They replied. Then he said, do you see God? They replied, no. hence, God doesn't exist. The students were perplexed, because they believed in the existence of Allah by heart. Meanwhile, Allah disclosed the falsehood of these teachers at the hands of one of his disciples. A student after having permission asked, do you understand what the teacher has said, they said, yes. Ok, do you see the teacher now? Yes, they replied. Does the teacher have a mind? 'Yes,' they answered. 'Do you see his mind?' They said, 'No,' he said, following the teacher method i.e., "Only what we see does exist." Our teacher has no mind because it is invisible. Then, all students laughed and the teacher was amazed and never mentioned that again. The following is also another useful discourse: you assume that Allah exists depending totally on the law of casual influence which states that every thing made or created should have a maker or a creator. Likewise, the textile leads to the weaver, the painting leads to the painter, and the statue leads to the sculptor. Following the same law the universe leads to the Omnipotent God. We, then, believe in this Creator, but we might follow the same law and ask, who creates the Creator? Who created Allah Whom you talked about? Does your evidence and the law of casual influence not lead to such

a result? To refute this false assumption, we can say that it is incorrect analogy, this is because you first acknowledge that Allah is the Creator then you ask about the creator of Allah. How can you adopt Him as a creator and created at the same time.

This assumption can also be refuted in the following manner: How can you imagine that the Creator is subject to human laws. The casual influence is a human law and does not apply but to human beings. Also, time and place on earth differ from time and place outside. Thus, the Creator can never be described in terms of time or place nor their laws. More than that, Allah has created such laws, therefore, it is incredible to describe Allah by the laws created by Him.

Aristotle mentioned the sequence of these causes by saying, the chair is made from wood, wood from a tree, a tree from a seed, and a seed is cultivated by a teller. Then, he was obliged to say that this sequential causes in the course of endless time must lead to the necessity of the Creator, so is Allah.

Ibn Arabi when answering this question "who created Allah?" He said, "It is an incredible question since Allah Himself is a source of evidence. Allah is a supreme Being transcendently beyond all creatures qualities, just as light is a proof for the day-time and not the opposite.

12- Why Is Allah Invisible?

To answer this question, let us refer to science concerning matter and the like in this life. If only what we see does exist, there are many invisible things that are beyond our senses. For example, if you put a magnet opposite to a piece of iron, you will notice that the magnet pulls the iron. Where is that power placed between the iron and the magnet? Is it touchable, visible or testable? We just realize it because of its effect as it pulled the iron. This gravity is created as colors. Colors cannot be visible, because of its great darkness, before being reflected as an object like a cloth, a wall, a plate or something else. For example, if we have a green cloth, we should bear in mind that the matter in the cloth has absorbed all colors save the green, therefore, we notice it as being green and so on. Electricity also is invisible. Only after lighting a lamp do we notice electricity conducted through wires. But, where is electricity? It is certainly invisible as are ultra violet rays, gravity and many other things that we can only notice them by the effect they leave. Behold, although these created things, gave a small example with regards to the whole world, are invisible, no wonder Allah Who created such things is invisible.

How Is Allah's Figure:

We do not know Allah's form. He is beyond any intellectual activity. Actually, having realized the nature of the above created things, we come to a result that there must be

a Creator, Allah. As for the visibility of Allah, it is beyond our minds and perception. Therefore, Allah can never be seen in this world. This issue is also contravene the sacred knowledge and law. For example, we believe that the pen with which we write is designed by someone and made by a certain machine. Although, we believe that there must be a machine that made the pen, yet we ignore the shape of the machine. Thus, we believe that there must be a machine that made the pen without seeing it, and that is the point.

13- Does Faith Contradicts Science?

As a matter of fact, science leads to faith. In his book, An Introduction to Islam, Ali Tantawi said: "Both a true scientist and an illiterate are faithful. Atheism and unbelief are seemingly adopted by those who are not well-learned. Thus, whoever acquires little science (and stops at some point, he might lose his faithful nature since he might not master the science that leads to faith." *(Ali Tantawi, Introduction to Islam)*

Albert Einstein said, "Faith without science walks as a limb and science without faith crawls like the blind."

Albert MacCub Dinshtiz, Prof. of biology in the Faculty of Bailor and ex-dean of the Academy of Science, in Florida, said: "Working in the field of sciences supported my faith in God to such an extent that it became stronger and deeper than it had been. Science, undoubtedly, increases the Man's insight to realize Allah's power. The newer issues that Man may discover the more faithful a believer in Allah he becomes." Dr. Bastor also said, "True science can never be materialized, but rather it leads to more knowledge of Allah."

The Chemist Wetsis, a staff member in the Academy of Sciences and the dean of the Faculty of Medicine said, "When I feel that my belief in Allah starts to shake I go directly towards the Academy of Science to fix it."

A statistical study was performed by German scientist, Denirt analyzed the philosophical points of view of the outstanding scientists in the last four centuries. The number of those scientists is 290. Denirt found out the following:

"(38) were atheists, (242) accepted the belief publicly and (20) were disinterested concerning religion." This means that (925%) accepted Islam publicly. This great ratio indicates that the contradiction between faith and science alleged by the materialists is baseless. It turns out that faith and science are complementary

A scientific theory can never contradict a Qur'anic verse or an authenticated Prophetic *hadith.* If it does, we should believe that such theory is not fully proved. Currently numerous scientific theories are believed as being authentic but later end up

being disregarded because they turn out to be false.

In the 21st century, scientists in the fields of medicine, astrology geography and other pure experimental sciences laid down their weapons and ceased to fight against religion and the Unseen. They then begin to admit the existence of Allah as a result of the scientific facts and space research. They have nothing except to believe in Allah who disposes of the universe and what it contains. Therefore, science leads to the existence of Allah and is compatible to the Unseen. All people have nothing except to surrender to Allah's Omnipotence. Allah has defied the Man to create even very simple things, before them science is still deficient.

14- Deficient Man and Omnipotent God

When speaking about power of the science which is adopted by some people as a god, we forget that science is still unable to do things by which Allah proves the inability of man. In this respect, we will not speak about the spirit and its realm. This is because: science does not delve into such realm. Rather, we will study some material things to prove the inability of the Man who landed on the moon.

The first thing we can discuss is water. Water has two components: hydrogen and oxygen. Allah the Almighty said,

> *"See ye the water which ye drink? Do ye bring it down (in rain) from the cloud or do We?"*
>
> (Al-Waq'iah: 69)

Who created the water and brought it down from the sky? Allah did. Can science make water or make the rainfall? If we ask of this false god, (science) a cup of water will not be able to provide it!

Once. I was in New York, five years ago. There was a panic because of a shortage in the underground water and there was not sufficient rain. The people were asked to ration and reduce their use of water. Then science was introduced to try and solve the problem. They brought something thinking that it could form artificial clouds. They did their best and spent millions of dollars trying to make it rain. However, all of their efforts were futile. This is because clouds are created only by Allah. You may notice a cloud passing by a barren region but it does not rain but when it passes by a region full of water, springs, rivers, it rains. Why are the scientists unable to make such a cloud rain in the former, not in the latter or rather make it rain anywhere? The answer is that science is still experimental. But we emphasize that all sources that make life continue like water, clouds, heat, wind etc. are created by Allah, the Mighty Who grants life until a determined term. Eventually, it turned out that science was unable to match Allah's Omnipotence.

Secondly, let us consider the following verse:

> *"From what is within their bodies, between excretions and blood we produce, for your drink, milk, pure and agreeable to those who drink it."*
>
> (An-Nahi: 66)

Milk is another Divine Miracle. Cows and buffaloes do not feed on a special kind of fodder to produce it. They feed on any kind of fodder, yet they give us milk, from which we can live. Could science make milk? They managed to decompose it and describe its components. They could also after some experiments increase its production. But could they make it? In one American laboratory they carried out an experiment in order to make milk. They brought all milk components and mixed them in the same way as they are found in the natural milk. Then, they brought twenty mice. Ten of them were fed on natural milk and the other on the artificial milk. Afterwards, they found out that the mice which feed on the artificial milk became feeble and then died. On the other hand, the mice which feed on the natural milk grew healthy and strong. Although we need milk science is yet to provide our children a cup of such milk. As for the canned milk, it is made from natural milk.

Some recent students in the university of Harvard examined and then emphasized the bad results of artificial milk that affect babies' health physically and psychologically.

However we would like to conclude that Allah, Exalted be He, has facilitated science to Man though He is the Ever-Omnipotent and just says to anything "Be" and it may be that Allah the Ever-Lasting knows that Man will be deluded the same science and worship what he has made by science which Allah has granted to him. Therefore, Allah has posited many miracles in his creation to challenge the delusion of Man whose eyes may bleed because of a fly or because a tiny thorn may hurt his hand. Yet he can do nothing about it. Then he realizes that whatever progress he achieves (even after he landed on the moon or Mars) he is always deficient before the Creator's Omnipotence and he will remain unable until the Day of Resurrection. This is shown in the Glorious Qur'an in the following verse,

> *"O men! Here is a parable set forth! Listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! And if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition! They do not have right estimate of Allah."*
>
> (Al-Hajj: 73-64)

Allah the High Exalted has denied the whole world with all that it contains the ability even to create a fly. Science enabled Man to overcome the nature and land on the moon and provided him with the T.V. and the radio through which he can watch and listen to men in several places at the same time. Yet it could not create a fly, or even the wing of a fly. Thus, Allah emphasizes that although He facilitated science to Man, yet he is just a human and in turn unable for ever with regards Allah's Omnipotence.

What the scientists discovered from a long thousands of years is just and iota when compared with the qualities and laws set by Allah up on the universe. This is because, science did not develop the law of gravity nor does it keep up the heavens and the earth. It did not make a magnet of iron nor did it create the atmosphere in which we fly. It did not produce electricity or make the water evaporable, extract oil and its derivatives, give the air the oxygen required for life. distribute hydrogen, nitrogen and oxygen around the earth and the plant in fixed and accurate ratios, make the air have pressure so as to carry heavy loads like mountains, or make the water have density or weight. But rather it found out only the names and some laws created by Allah for the good of Man.

Can we use Allah's favors to deny His existence and Glory? Despite the fact that the universe is full of endless hidden affairs. Sheikh Mutwali Ash-Sh`rawi said; "The forthcoming intellectuals after many centuries to come will witness secret discoveries of Allah's hidden affairs as shown in the Qur'an, Allah Almighty says:

> *"Soon We will show Our signs in the (furthest) regions (of the earth) and in their own souls, until it becomes manifest to them that this is the truth. It is not enough that thy Lord doth witness all things."*
>
> (Fussilat: 53)

This verse is read as the Prophet (peace and blessings be upon him) did in the future form. Ever after thirty centuries it is read as it is. This means that the hidden affairs of the universe are endless and will continue to be discovered until the Day of Judgment. Therefore, if something comes to our knowledge but we cannot realize it we should not assume that it does not exist. Such renunciation is out of stupidity and it contradict reason and nature.

15- Five Unseen Things

Now we are going to discuss a unique miracle i.e., the five Unseen aspects of knowledge which belongs only to Allah and are stated in the following verse:

> *"Verily the knowledge of the Hour is with Allah (alone). It is He Who send down rain, and He Who knows what is in the wombs, nor does*

any one know what it is that he will earn on the morrow, nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)."

(Luqman: 34)

The five Unseen things still only belong to Allah's knowledge and Glory until now.

Science might be able to calculate an approximate time for the beginning of the creation of the earth, but it can never specify the end. The knowledge of the Hour pertains only to Allah. Rain is also mentioned in the verse as an aspect of the Unseen. We have mentioned earlier that the science could not control the motion of clouds. If it could do so, it might turn the barren deserts into green gardens to solve the problem of starvation that plagues two-thirds of the inhabitants of the world in Asia, Africa and South America. Although the world witness great progress in the scientific and medical fields, they are still ignorant concerning the mysteries of wombs.

In one of the American hospitals in Boston they found out that they can disclose the sex of the embryo after being created when analyzing the excrements of the mother's womb and by using ultra sound technology. However, what is meant in the verse is that Allah knows what is in the wombs (when being created).

No sooner did this discovery glare than it lost its glamour. This is because the phase of pregnancy is still unknown regardless of their unsettled scientific suggestion and supposition. They specify an approximate range of tune between the maximal and minimal pregnancy, but this differs from mother to mother, from a natural birth to caesarean one or from one country to another. They are, actually, still conducting experiments to determine definitely the term of pregnancy? All predictions, despite using computers and ultra sound; are still just suggestions and suppositions. As for the knowledge of forthcoming earning, the Man cannot predict what he shall gain, despite the vast progress in the field of mathematics and statistics which are expected to predict the future of the industries and technology. No one, however intelligent scientist he is, will know what he shall gain.

No one knows when or where he will die. Although we achieved great progress in the field of hygiene and could predict the average of life expectancy. It is also difficult to predict that a specific disease will attack a man during the course of his life in order that he could be vaccinated against them.

Man can never know where he will die. Once, there was a wealthy Lebanese man called Emil Al-Bustani. He used to ridicule every thing even death. All people were amazed at his property and wealth. At the beginning of his life Emil was so poor that he would walk many miles in order to save the price of a loaf of bread to feed his mother.

Afterwards, he became prosperous and a famous millionaire. Emil wished to ridicule death, therefore, he built a luxurious grave. This grave still exists in Lebanon until now. He bought very expensive marble from Italy to build his grave, he spent hundreds of thousands sterling pounds to make it an everlasting monument. On his birthday he used to invite his friends to celebrate in the grave and they would drink wine until the break of day. Further, he asked them to commemorate his birthday annually. He foolishly said to them, "I will drink and celebrate with you even after death." After some time, Emil was on a flight, and the plane had an accident and fell in the sea. All the corpses of the dead were found except Emil's. Today, if someone wants to visit Lebanon he wilt find the grave, but Emil's corpse stays in the sea within the fish stomachs.

16- Chance and Nature

Allah the Almighty says:

"Were they created of nothing or were they themselves the creators."
(At-Tur: 35)

Many atheists believed that nature created Man and granted him reason. Unfortunately, we heard such allegations from some teachers when we were young since the time of the First World war and after that as well. Those teachers were the disciples of the western civilizations of London and Paris. They thought that when they believed in such allegations they would be described as illuminated. This term (illuminated) is equal to the term "progressive" nowadays. Every age has its terms by which the people are deceived. Likewise, the Americans attempted to deceive the Indians in America by tricking them with colored clothes to usurp their property and land.

As I got older I asked, 'what is nature? They answered: nature is chance, the law of probabilities. I commented, "Do you know how this can be exemplified? It can be exemplified as follows:

Two people were lost in the desert. Then, they passed by a big palace with decorated walls, precious carpets and expensive clocks. Meanwhile, one of them said, someone has built this palace and furnished it. But the other told him that he is just a radical and uncivilized person. This was made by chance. How? The first man asked. The second said, "There were stones and then came the flood, wind, weather and other forces of the nature, thus the stones accumulated, as years and centuries passed the stones became a wall by chance. What about the carpets? lie was asked. The other answered, "It was just some sheep whose wool was removed by the air and it came together, then metals mixed themselves to it. Therefore, they had the color and interested until it became such corpse. What about the clocks? He said, "They are just

iron which was exposed to the factors of the weather and was cut into pieces and circles. The circles and pieces of this iron come together as shown in this form.

Another example is: what if some one told us that a publishing house has a cost of characters sufficient to compose a book. Then a violent earthquake shook the house. The characters were dropped on one another and a book was composed by chance. The book was composed in a good manner, containing chapters and sections that tackle various scientific fields. Similarly, when someone assumes that I saw a blind man who was given a thousand needles and they asked him after they had inserted a needle in a plate before him to throw the needles one by one on the condition that the needles must enter the eyes of one another and he was successful. Can you or any rational man believe these two examples? This is of course impossible and incredible, hence, how could they believe that the universe and all what it contains was created by chance or spontaneity?

How could a man who believes in such false allegations be counted as sane?

Ibn Al-Qayyim Al-Jawziyyah (may Allah have mercy on him) when arguing that nature is itself an evidence for the Creator Most High, said, " I wonder about the arrogance of those who believe that they were created by nature, how can they believe that the deaths created the living beings." *(Abu Bakr Al-Jaza'ri, The Creed of the Believer)*

Further, Ibn Al-Qayyim said, "Poor infidel, you believe that this is created by nature and nature has many wonders and mysteries? Behold, if Allah wants to guide you, you may ask yourself: what is nature? Is it self dependent? Does it have knowledge and power to do such wondrous actions or not? To believe that it is just a binding attribute to some object? If the answer is nature is an independent entity that has knowledge, power, will and wisdom, you should put into your account that these are the attributes of Allah, the Creator, why do you call Him nature?

But if the answer is nature is just an attribute that needs a Supreme Power Who has all attributes, you should ask yourself, how could an entity that has no reason, power, wisdom or feeling perform such wondrous actions? This is surely insanity in the whole senses of the word.

17- Does Atheism Mean Liberality?

Those infidels thought and claimed that they liberated themselves from the bond of slavery and rejected faith and surrender to God. However, they, as the Muslim philosopher Garaudi said, substituted slavery to the Creator for slavery to the Creature. They also substituted the worship of One God for many gods. They associated each

other as gods and left Allah. Therefore, when ceasing to think and seeking the joys of belief they were degraded from the high ranks of liberality to slavery

18- The Origin of Man and the Nullification of Darwin's Theory

Who is the Man?

Let now move on to know something about our human origin. They thought that the origin of Man was from a monkey or a dog. But, Allah the Almighty said,

> *He Who created all things in the best way and He began the creation of man from clay. And made his progeny from a quintessence of despised fluid."*
>
> (As-Sajdah: 7-8)

Allah honored the Man as He commanded the angels to prostrate before Adam. This honorable status is mentioned in the Qur'an

> *"We have honored the sons of Adam."*
>
> (Al-Isra': 70)

And,

> *"It is We Who have created you: why will ye not admit the truth?"*
>
> (Al-Waqi`ah: 57)

However, there are many atheists who do not want to believe in Allah. They just want to look for any Jewish theory to justify their unbelief. Therefore, they believed in the theories of Darwin, Spencer, Cant and Marx so as to emphasize their animality and to be stripped of their humanity. Such theories, undoubtedly, inculcate in their minds that they were created by chance and originated from monkey, dogs and frogs.

In his book, Science Leads to Faith, Kris Morison argued that, "The theory which states that the origin of Man is a monkey was refuted by modern science and anthropological and archeological studies in early seventieth century. He also argued that both creatures are totally different. Man has some functions which do not exist in the monkey. For example. Thinking and the spirit of community: leaving in tribes and nations, and belonging to parties and religions. There are also many distinctive properties of Man; biological, demographic, anthropological, physiological, ethnological and morphological! *(Kris Morison, Science Leads to Belief)*

They also found some corpses and bones that belonged to people of different tribes and also their animals in tombs made of stones millions of years ago. But, they did not

find the expected chain alleged by Darwin and the Jewish Mass Media.

In this manner, we realized the falsehood of the Jewish allegation that stated, "There must be a missing link between Man and animal."

Dr. Wallace denied the creation of Man by evolution. He said, "Evolution cannot be plausible. Man was created separately."

Virjo also said, "We have observed that man and monkey are completely different we cannot assume that Man belongs to monkey or any other origin. Those are just baseless allegations and suppositions."

The idea of the reproduction of a new kind from a forgoing one, as Darwin and his followers believe, is just a haphazard supposition contradicting the recent physiological and scientific facts.

Eventually, the followers of Darwin declared their failure by saying, "The theory of evolution is just a supposition and is not scientifically settled. Only because it is alternative of belief in God they allege it.

In early seventies, the TV channels announced an international report from the university of California in America concerning a serious scientific discovery. One of the archeologists declared that he found the missing link between Man and monkey (a human skull and a monkey jaw). Accordingly the university purchased this discovery in return for six million dollars. Then they began to propagate the new issue and ridicule those who believed that Man was created by God. Eventually, one week after this glaring fuss, they declared that there was a mistake. Someone among the research team deceived them. He glued the human skull with the monkey jaw so skillfully that none could find out such trick without using highly developed equipments or rays. The forger went away with the money leaving the university in great sorrow and loss. None today defend the theory of the Missing Link except the thieves or the Jewish forgers who often blackmail the people any time and anywhere. Also none could claim that there is a Missing Link even between two kinds of animals. Thus, the process of creation remains an insolvable mystery in the universe. *(Ihsan Haqi, Creation not Evolution)*

19- A Loyal Animal and a Rebellious Man

When a servant mistreats his master, he is called a rebellious servant. Similarly, when a child mistreats his parents, he is called rebellious. But what is the title of those who deny the existence of Allah? Are they atheists, infidels, unbelievers, filthy or it would better to call them with all of these titles.

Such infidels are more inferior than dogs. But, if we call them dogs, we then misjudge the dogs. If we compare them with dogs we will find that dogs are most loyal and descent.

Once, in the National Circus in Cairo a lion leapt on the back of his trainer, Muhammad Al-Helw and injured him with his own paws. When watching the trainer bleeding the lion abstained from food and remained in the cage as a prisoner. Therefore, they brought him a lioness in order to mate with. But he rejected and expelled her. He kept on abstaining from food and then bit his own paw, with which he had injured the trainer. The lion's wound was so fatal that he died.

I wish these infidels could have such a feeling of loyalty and remorse. Behold, that was just an animal but he committed suicide out of remorse and to wipe out his crime and rebellion. How about those senseless infidels!

Compare the feeling of this poor animal which blamed itself and those tyrant people who persecute the others nations. They are now putting the people of Africa and Asia into starvation and kindling war wherever you go. Further, they use the destructive weapons to demolish towns on the heads of children and women such as in Lebanon, Afghanistan Palestine. The Philippines and South Africa. Behold, after these bloody scenes, they have the courage to celebrate and demand for human rights, although they have the veto with which they scourge the poor and weak peoples. This is the world in which we live where Islam is not allowed to rule and liberate the people from all these kinds of slavery.

20- Awful Schemes to Make the People Doubt

In the students conference which was held in *1865* in Leinberg, Germany (one of the main centers of Zionism) the well known Masonist, Samuel declared the following:

"Man has to overcome God, to fight Him and burn the heavens and tear them like papers."

Behold! Those atheists now show themselves, more than that they send their spies to the Middle East, client companies, goods and their intellectual and economical invasion.

Allah the Almighty says in *Qudsi Hadith,*

> *"O son of Adam! If you remember Me, I will remember you. But if you forget Me, I will forget you. O who feeds you in your mother's womb. I dispose your affairs until I blow My Spirit into you. But when give you life in the world you commit sins. This is not the recompense*

of the favor."

21- Joys of Belief

Only those who know Allah taste the joys of belief. Some righteous men said, "Sometimes my heart is so pleased that I say it is enough for the people of Paradise to live in such blessed state." Another righteous man said, "If the kings realized how happy we are they will fight us by swords." And yet another righteous man said, "Sometimes my heart is so joy that it vibrates out of ecstasy from being near to Allah."

The Messenger of Allah (peace and blessings be upon him) said,

> *"He who accepts Allah as Lord, Islam as religion and Muhammad as a Prophet and Messenger, he tastes the joys of belief."*

Once the Prophet (peace and blessings be upon him) asked one of his Companions how are you this morning? He replied, 'I become a believer in Allah.' He (the Prophet) said, 'Every speech (act) should have a reality what about yours?' 'Every day I think that I will live no longer than evening,' he replied. I also imagine that I could see the people of Paradise blessed therein while the people of the Hell-Fire crying. I imagine also that Lord's Throne is so evident that I could see it when judging. The Prophet commented.

> *"You knew (the reality) then apply it and keep on."*

Some early Muslim said, "I see the Paradise and the Hell-Fire as real as they are." He was asked, how? He replied, 'The Messenger of Allah (Peace and blessings be upon him) saw them. Therefore, I see them with his sights, and his is more plausible than mine. This is because my sight may swerve when seeing them but the Prophet's sight never swerved, nor did it go wrong. Such people are so pleased in this world and the next because of their belief.

A nomad was told when he was suffering from a fatal disease, 'You are going to die.' Where shall I go thereafter'? They answered, 'To Allah.' Woe to you! Don't you fear going to the One Who is Infinitely Good.

It is narrated that someone visited Imam Ahmad to ask for advice. Imam Ahmad said:

1- If you believe that Allah is the Sustainer, why are you preoccupied with your livelihood?

2- If you believe that the Hell-Fire is a reality, why do you commit sins?

3- If you believe that the world is perishable, why are you secure?

4- If you believe that the reckoning is a reality, why do you accumulate wealth?

5- If you believe that every thing is destined by Allah, why do you fear?

6- If you believe that the questioning of Munkar and Nakir is a reality, why do you grieve?

Thereafter, the man left Imam Ahmad taking the pledge (from himself) to accept Allah's destiny.

22- Soliloquy

Exalted is Your Glory. Most High is Your Power. Why You created the mountains, fruits, rivers and seas are beyond man's power. More than that, Man himself and all what he has of bones, flesh, veins, blood, nails, hair, hearing and sight is beyond his own power.

O Allah! You made the tongue to taste whereas it is just flesh. You also granted sight to the eyes which is just made of flesh. Behold this beating heart! How and with what does it beat? Exalted are you Allah.

I testify that there is no god but You. You are the Lord of easts and wests, stars and planets. O how numerous are the stars and planets in Your wide heavens. They out-number billions and more. They are scattered but seem to be connected. What you have created is beyond our mind, what about You!

This is the world You created, what about the next? This is the nature of what You have created, what about You!

Blessed, Truthful and Most High are You, O Allah![9]

---

[9] Taha Afifi, *The Prophet's Maxims*

References

1- Abdel-Rahman As-Sunguri, *Where is God.*
2- Abdel-Latif Mushtuhuri, *Belief and Believers.*
3- Abdel-Ghani Aush, *Science and Belief.*
4- Mustafa Mahmoud, *A Discourse with An Atheist Friend.*
5- Ali Tantawi, *Introduction to Islam.*
6- Khalis Kango, *Medicine is the Mihrab of Belief.*
7- Wahid Ad-Din Khan, *Islam Challenges.*
8- Afif Abdel-Fatih Tabbarah, *The Spirit of Islam.*
9- Yusuf Al-Qaradawi, *Belief and Life.*
10- Ibn A1-Qayyim A1-Jawziyyah, *The Key for the House of Happiness.*
11 - Anwar Al-Jindi, *The Problem of Contemporary Thought in tile Light of Islam.*
12- Ahmad Zein, *To The One Who Asked Where is God.*
13- Muhammad Khalifa Al-Tunsi, *Protocols of Zionist Wise Men.*
14- Yusuf Al-Qaradawi, *Worship.*
15- Taha Afifi, *Some Commandments of the Prophet.*
16- Rushdi Alyan and Qahtan Ad-Dawn, *Principles of Islam.*
17- As-Suyuti, *The Flower of Literature.*
18- Muhammad Hasan Humusi, *Belief in Allah.*
19- Abdel-Halim Mahmoud, *The Tenderness of Bounties.*
20- Muhammad Mutwali As-Sha`rawi, *Islamic Lectures.*
21 - Abu Bakr A1-Jaza'ri, *The Creed of the Believer.*
22- Abdullah Azzam, *The Effect of Belief in Establishing the Generation.*
23- Ihsan Haqqi, *Creation Not Evolution.*